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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1863.

DEATH OF GOVERNOR BRADISH.—The Hon. Luther Bradish, late Lieut.-Governor of the State of New-York, died at Newport, R. I., on Sunday, the 30th of August, aged 80 years.

To say that Governor Bradish adorned and dignified the various positions which he held, though eminently true, would be far short of the tribute to which his worth entitled him. Mild, affable, and courteous, he was also wise, prudent, and judicious. Pains-taking, accurate, and discriminating, he brought to the investigation of every question refined taste, cultivated graces, and comprehensive learning. No duty or trust of to-day was postponed till to-morrow; and, in all, he sought to be sustained by that Divine help without which all best intentions, and all labor in the cause of Christ, are of no avail.

During the last fourteen years he was a member of the Domestic Committee of the Board of Missions. As such he was constant and punctual in his attendance at the meetings, even when, especially during the last year, failing health gave warning that his place was rather in the quiet of his own home. But his zeal and interest in the missionary work, and his sense of the responsibility which attached to his place in the Committee, kept him active to the last. The Church is largely indebted to him for the wisdom of his counsels, in the years of his missionary office. He died as he had lived, a devoted servant of our Lord and Master Jesus Christ.

DEATH OF THE REV. MR. KELLY.—Among the reports from missionaries in this number is one from the Rev. William Kelly, of Michigan. Since that letter was in type, we have learned with great sorrow that Mr. Kelly has been suddenly removed from his labors by death. The Bishop and clergy who attended his funeral speak with warm hearts of his fidelity to his Master's work, and of the loss which the Church has sustained in his death. He was for some years a faithful missionary of the Committee at Ontonagon, on the shore of Lake Superior, in that diocese. Recently, his parish at Dexter having been for a short time taken on the list of stations, Mr. Kelly became again one of our missionaries. His sudden call from his work, however ready it found him, has its lesson of warning for us all!

NEW-HAMPSHIRE.**Epping—Rev. F. S. Fisher.**

IN my report from this missionary parish for the quarter ending July first, there is nothing of particular interest to record.

Our congregations have increased as the summer draws near, till on pleasant days our place of worship is not only filled but crowded. Nor do people seem to come out of mere curiosity; for they are very attentive, and come not once only, but again and again. And from this increased attendance of the summer, I hope to add some families to those already joined and attached to our worship and faith.

Altogether, I can report this station in a quiet and very healthy condition, with gratitude and praise to the Head of the Church, Christ Jesus, for the progress thus far made. The Sunday-school is prospering. All of its younger scholars, with scarcely an exception, have been baptized.

Besides our two regular services here, I have held once (to be continued as occasion may offer) a third service at Nottingham, nine miles distant from this place. It was in a town where the service had never before been said, and among people but few of whom had ever witnessed our worship, some of whom have since come to our regular services.

MICHIGAN.**Jonesville—Rev. L. H. Corson.**

I HAVE, with as much energy as my strength will admit of, devoted all my time to the mission committed to me, for the last quarter. For lack of health, I have failed three times to meet my engagements.

Nothing of interest has transpired within the last quarter, worthy of note. I am beset with discouragements, as usual, which I have noted in former reports. There is no room for the immediate growth of the little flock committed to my care. And yet by reference to the Parish Register, I find that within the past nine years, eight of which I have received aid from the Missionary Board, I have baptized eighty-nine persons, thirty-two of whom were adults. I have presented forty per-

sons for the holy rite of confirmation; I have married forty-three couples; I have buried fifty-four persons; and twenty-three families—more than were connected with this parish when I took charge of it—have removed to other places.

Now this would not be deemed a large record of services performed by a city rector at the East in a single year; but I think that it is respectable for a small missionary parish in the West, where the Church is properly militant, where we have to fight our way inch by inch, in opposing the enemies of Christ. Had all remained here whom I have induced to join "the embattled host of God's elect," this parish would now be strong and self-supporting. But what we have lost, other parishes have gained; so that the final result is the same.

Dexter—Rev. Wm. Kelly.

Very seldom have I been more agreeably surprised, than by the receipt of yours of the eighth of April, announcing my re-appointment for this year. It seemed, as it really was, the voice of providential mercy meeting my necessities in the hour of need. I certainly am very much indebted to the Domestic Committee for their generousness.

Since the last report, I have been constantly at my post, except the absence of one Sunday, by the Bishop's order. Public worship has been celebrated twice every Lord's day, on every Wednesday evening, and every saint's and holy day, with morning prayer every Wednesday through Lent. The Sunday-school I superintend and examine every Lord's day myself.

Perhaps, upon the whole, the congregations are somewhat larger than when I wrote last. In even ordinary times, men are not disposed to receive the truth; but in these times of wild excitement and intense anxiety, their natural indifference is very much intensified. It is fearful to contemplate the real religious state of society as it is around one in this region. And this, in every respect, is one of the best counties in the State—if not the best. Political preaching, and the all but total neglect of family religion, have done their work; and a generation is growing up, out of even professedly religious families, which neither fears God nor regards man. Perhaps you may think I am over-coloring, but if you could have the observation of

eighteen years in Michigan, as I have had, you would stand aghast at the deterioration of that time. Meantime, outside the Church, the only barrier opposed to the rising tide of wickedness is the revival system, which only aggravates the evil. How often have I sighed over these things, and wished, oh! that "the Church of the living God" really understood and felt these things; that some one would tell her, so that she would hear and learn the awful magnitude of the evils to be contended with! Since my last writing, we have had no Episcopal visitation, owing to the number and pressure of the Bishop's duties; but a larger number were awaiting confirmation than at any previous spring since my ministrations here.

Ionia, etc.—Rev. D. B. Lyon.

During the half year just past, I have performed the usual services at my several stations, officiated at four funerals, and baptized one adult and six children. The only fact now thought of as encouraging and worthy of mention is a new interest awakened in the Sunday-school in Saranac, which now numbers six teachers and fifty scholars. The school in Ionia has been suspended for a time, owing to the ill health of the superintendent and the absence of its principal teachers.

I have now to report to you my purpose of resigning my missionary charge and leaving this diocese within the present month, and to the Committee I respectfully tender my resignation now, ever mindful of the debt of gratitude I owe the Society for its aid, which alone has enabled me to maintain an existence and accomplish the good that I trust has been done here.

My impaired health and considerations touching the welfare and happiness of my family, impel me to make this change, which I fully believe to be for the best.

I retire to a pleasant farm which my kind relatives have provided in the vicinity of Ripon, Wisconsin, to try the sanitary influence of pure air and manual exercise upon an enfeebled constitution. If it please God, through these instrumentalities, to restore me to sound health, my purpose to enter again with renewed zeal upon the missionary work I hope may not be changed.

In the mean time, I shall watch with much interest the operations of the Society and the doings of my brethren.

Brooklyn and Cambridge—Rev. W. N. Lyster.

I have reason for much gratitude to Him who "doeth all things well," in regard to the present circumstances and prospects of my two stations. At Brooklyn, on the eighteenth of last month, we had All Saints' church solemnly consecrated to the service of Almighty God. It is of course free from debt, as our Bishop never consecrates property which is encumbered. St. Michael's, Cambridge, has just received, from "a friend to missions," a donation of above half an acre of well-situated land, adjoining the churchyard. The attendance at both these places has of late been most encouraging, and the Bishop has promised an early visit for the purpose of confirmation.

Ontonagon, etc.—Rev. E. Seymour.

Since my last semi-annual report, every thing has gone on quietly and well. The Church is steadily gaining ground. This report concludes the third year during which I have been partly dependent upon the Committee for Domestic Missions. Permit me, therefore, to subjoin the following report:

Baptisms: infants, 48; adults, 7—total, 55. Communicants three years ago, 18; present number, 25; increase, 7; removals, 7; total increase, 14. Confirmations, 7.

I cannot, however, claim these figures as the result of my own ministerial labors. Much is due to the untiring labors of a zealous predecessor, (Rev. Wm. Kelly,) and much, very much to the labors of energetic laymen, who during the space of two years kept up the services of the Church.

Trenton, etc.—Rev. M. Ward.

During the past quarter the usual course of public services and private ministrations has been maintained at the various points to which my missionary labors are directed.

At Wyandotte, the progress toward a permanent establishment of the Church is slow but encouraging. The subscription for the erection of a church edifice is not much below the sum of one thousand dollars. Delays, growing out of circumstances beyond our control, have occurred; but while they try the faith and patience of

the people, they hardly depress their courage or zeal. New manifestations of interest in the advancement of the Church appear, now and then, in unexpected quarters, and our hearts are moved to rejoice in God our Saviour.

By the direction of the Bishop I have, temporarily withdrawn from my stations in Macomb county, in order to officiate on alternate Sundays at Fentonville, Genesee county. The importance of that village, in relation to missionary work, rests, like that of Wyandotte, on the present growth and prospective magnitude of its population. It has the advantage of possessing a church edifice nearly completed. My retirement from Macomb county was attended with such manifestations of regret, on the part of those among whom I had officiated, as inspired the hope that they would not long remain without some access to the public ministrations of the holy Catholic Church.

Could I go to the people presenting the Church, not under the aspect of a mendicant begging for alms, but as a benefactor possessing an inexhaustible store of good, and dispensing it freely to all the needy, I should not feel so strongly as I do the impression of laboring in chains. In this, however, I may rejoice that the word of God is not bound.

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WISCONSIN.

Steven's Point, etc.—Rev. A. P. Crouch.

HAVING been here but three months, I can say but little in regard to the Church or its future prospects. I found the Church in a very sad state indeed, the people being disheartened and discouraged. But, blessed be God, they have returned again, and instead of the number of families being twenty, as last reported, it is fifty; the number of communicants, instead of being twenty-five, is fifty-five. The church building, although large for the place, has become too small for our congregation, and we are now enlarging it—adding nineteen new pews, a vestibule, a recess chancel, and a large vestry room. We have a parish school, for which we employ two teachers, one male and one female. In addition to my two Sunday services in this place, I preach every Sunday at three o'clock, in Plover, which is

five miles from here. In this place we have five communicants, a good building for worship, and a good congregation. I have also visited Grand Rapids. This is a very important and growing place, and one which should engage the attention of every Churchman. And I venture to say, that could a missionary be sent there, in one year he would have a church building, a good number of communicants, a good congregation, and a good support. And must such golden opportunities pass by unnoticed? or will the good God put it in the hearts of his people to send us the men and the means, that we may possess the land?

Beaver Dam and Fox Lake—Rev. L. D. Brainerd.

Since my last report I have officiated every Sunday at Beaver Dam and Fox Lake, with the exception of two, when I was absent on a visit to my brother's, in St. Paul, Minn. In St. Paul I preached twice for the Rev. Dr. Patison, and being detained at La Crosse by our boat's running on a sand-bar, I preached twice there, in the absence of Rev. Mr. Dorset, at the request of the wardens. I have very little Church news to communicate, except this—most of the Church people here in Beaver Dam have moved away or are preparing to go; but I have a very good Sunday-school.

The church building at Fox Lake is now nearly done. We hope to have it consecrated next September.

Oneida (Indians)—Rev. E. A. Good-nough.

I have nothing of interest to report at this time further than this, that the work here has for the past three months gone steadily forward. I have been absent from the mission one Sunday during the quarter, at Nashota, but I know I have not suffered from it, and I do not think the mission will. Just at present the members of my flock are in a state of excitement, owing to the fact that the enrolling officer has taken my name down upon his list of those who are liable to be drafted into the military service of the United States.

My week-day school is about closing for the summer vacation. For nine months my wife and self have faithfully taught the Indian children—that is, all who came

to us—to spell and read and write in the English language.

The crops of the Indians are looking very well, and the prospect is, that they will furnish a large supply of food for next winter.

Appleton, etc.—Rev. S. Palmer.

During the last six months your missionary has been actively engaged at the several places in his charge. He feels very much encouraged at the prospects of the Church in these towns. An increasing interest is visible everywhere.

At Appleton, we have paid the debt on the church lot. We ought to have a church here. We still worship in a hall; have service every Sunday morning. The Sunday-school has increased from seven to thirty scholars, and that against strong opposition from without. The severity with which they publicly attack our Church's time-honored ways is remarkable. The Methodist University is located here. Many of the students attend service. Since my last report I have baptized seven children.

The church is thriving in Menasha. We have purchased a fine melodeon. Have just sent twenty-five dollars for Sunday-school books. Congregations are increasing gradually. Services are held there now on each Sunday of the month. During Lent the Friday services were very well attended. Services are held there on many of the festivals. The Sunday-school is full. Two adults have been baptized, and one infant, since my last report. At the Bishop's visitations, in May, he confirmed three.

At Butte des Morts, which is fifteen miles from Menasha, the church is in a very flourishing condition, compared with what it was a year ago. It is in debt still about three hundred and seventy dollars; but nearly two hundred dollars have been removed, and now the property will be placed in the Bishop's hands until the former sum can be raised, which, I trust, will be soon. The congregations have been on the increase there also. Fifteen have been baptized, and four confirmed, which, with one at Appleton, make in the three places eight persons. You can judge somewhat of the work of each week, when you remember that Butte lies twenty miles from Appleton. Sunday morning we have Sunday-school at nine o'clock. I superintend and catechise

the children. Service at half-past ten A.M. Then comes a walk of five miles to Menasha, with service at half-past two P.M., which is followed by a gallop of fifteen miles to Butte des Morts, and service at half-past six o'clock P.M. This is done three Sundays in succession. On the fourth Sunday of the month Butte is not visited. It was not possible to do it all in the winter. Walking and horseback riding is capital exercise. If any of the friends or brethren who read the SPIRIT OF MISSIONS wish heartily to assist in the good work, let me say to them that here are worthy objects. We not only need men, but we need books, (both Sunday-school and others,) tracts, Sunday-school papers; and we need money. We need a church at Appleton very much.

Prescott, etc.—Rev. A. B. Peabody.

By divine permission, I am still in the discharge of the duties of my mission. With the exception of Hudson, I have, without any interruption, held the regularly appointed services at all the stations of my field since my last report. The stations are Prescott, River Falls, Boardman, Huntingdon, Cedar Valley, and Wagon Landing.

It is my intention to resume services at Hudson immediately after the visitation of the Bishop, who is expected to arrive to-day. For the sake of the few Church people at that place, I wish to make another attempt to obtain for the Church a foothold there, discouraging as every effort has hitherto been.

At this point (Prescott) the prospect is truly encouraging. The congregations, which at the first were very small, have steadily increased up to the present time. A few candidates are now awaiting the visitation of the Bishop to receive the imposition of his venerable hands in confirmation. Here we have a small Sunday-school, under the conduct, mainly, of a zealous lady of the Church. A donation of books has just been made by the Protestant Episcopal Sunday-School Union, which will greatly aid us.

At River Falls attendance continues as good as from the first, but there are yet no decided fruits of my labor realized. But my comfort is—it is the seed of the word which is sown, and it hath the promise; surely I can trust that it will find something more than stony and trodden ground.

Boardman is but a rural district; but a

large proportion of the settlers are either now or in the past have been connected with the Church. The care of a shepherd is needed to keep them from straying away from the "one fold." A few persons there await confirmation.

Huntingdon is a small village on Apple River, in the northern part of St. Croix county. Its population is mainly composed of Episcopal families; and even those who are not, are most favorable to us; and some have refused to aid in the support of any other services but ours, so that none other are held.

Cedar Valley is but a very sparsely settled point; and there are here but two communicants of the Church, but these very zealous and, under many discouragements, faithful. Both are ladies; one came in from the Methodists. Both are mothers of quite large families, and against much opposition and some persecution, have persisted in keeping up a Sunday-school, for the nurture of their own and any other so disposed children, in the Church's faith and practices. But they are poor; they need aid. The husband and father of one of the families is now a soldier at the seat of war. They are greatly in need of Sunday-school books, and have not the means to procure them. Their need is the greater because a Union Sunday-school is kept in progress, which is well supplied with their peculiar literature; and these faithful mothers have little to correct and give completeness to the uncertain instruction imparted. I would be glad to know where I may make application for a small donation of books in their behalf. Prayer-books are needed also. At that point one person is to be confirmed.

Wagon Landing is also a country place, and but thinly peopled as yet; but there the ground is all our own. All who profess the religion of the Gospel at all are in the membership of the Church. A colony of Episcopalians were the first to settle there, and since their coming others have been added to the communing members from other persuasions. There too help is needed in books for the instruction of children. A donation of books was formerly made to these three latter places by the children of a New-York parish; but the books, by use, are nearly gone. What remain are distributed among the three. The people of that point and at Huntingdon have joined in the formation of a parish, and one house of worship will accommodate them. A confirmation is to be held there.

Superior—Rev. John Williamson.

During the past six months your missionary has been constantly engaged in the discharge of his duties in this field. There is nothing of particular interest to report. Our services are attended as usual, and the opposition with which we have heretofore contended, has almost entirely ceased, having been found unsuccessful. Thus, in peace and quietness we are following the usual course of the Church, and enjoying its privileges and duties.

MINNESOTA.

Little Falls, etc.—Rev. John Elwell.

DURING the last quarter I have baptized two children, one a boy of four years old, in the Sunday-school, at the instance of his mother, and the other, a noble little fellow, sick unto death, done in private, at the residence of his parents. Thus was he brought into covenant relation to the Lord, by the holy sacrament of Baptism, a day or two before his death. I attended his funeral. His parents derived comfort in the fact of his having been baptized.

I also attended another funeral of the oldest inhabitant in the county except one. He was a good man and much respected. For a new country this was a large funeral—the people appeared solemn. The discourse, from the words, "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter through the gates into the city," was listened to with great apparent seriousness.

The people here are remarkable for attending funerals; and although there are numbers who do not attend public worship ordinarily, yet on funeral occasions, especially of adults, nearly all are in attendance.

As to confirmations, I cannot state any, but, to my regret, I can state that the two excellent women who were confirmed early in this year, whom I mentioned in my first report, and who were the first-fruits of my ingathering into the Church, have removed. They were always present in the sanctuary, and were my cheerful and ready helpers in the Lord. I can but hope that the God of all grace will bless my feeble endeavors to raise up others to make good their places in this mission.

No other material change has occurred in my congregation; the attendance is somewhat variable, sometimes quite large

and then again less; though some families who did not formerly attend are now constant hearers.

My chief encouragement is in the Sunday-school, notwithstanding several fine Roman Catholic children who met us with much engagedness three months since, are not here now in their classes. I have some reason to believe that a controlling influence above their parents' has been put forth, which detains them at home. It shall be as my meat and drink, and even more, to do the work assigned me to do; and I trust, by the blessing of the Holy Spirit, that some good may be effected.

We have had a long and severe drouth in this county and throughout Northern Minnesota. Most of the fields of oats and wheat are not worth harvesting; gardens are failures, and we are threatened with universal destitution nearly. We do not feel quite safe from the Indians. The Sioux can come here, and the Chippewas are not satisfied. A gentleman who is cutting hay some ten miles west of this, across the Mississippi River, says in that locality there are from two to three hundred Pillager Indians collected together, which is unusual, especially at this season of the year. They have as yet made no demonstration, only burnt over a large extent of territory covered with grass and timber, doing, in this dry time, much damage. May Almighty God avert from us these evils, which we most justly deserve, and turn and bless us with temporal and spiritual good.

Stockton, etc.—Rev. B. Evans.

We are doing well again in our little church; the places of those enlisted are filling up, and a growing interest and devotion can be seen in the attendance on Divine service, and heard and felt in the fervent responses.

Our Sunday-school is doing admirably. At first, and to the present, we have been opposed and misrepresented by those whose popular boast is, "We work in union;" while the Church does her own work in her own way, with the same quiet, sure, positive result which has marked her course for eighteen centuries.

I often wish that I had more ability for this western work. I came here as an invalid, and I am still one. God helping me, I will do all I can; but asthma and other infirmities sorely let and hinder me. Better *wear* than *rust out*!

Eden Prairie, etc.—Rev. J. A. Fitch.

Since my last report, our beloved Bishop has paid us a visit, and confirmed four persons in my mission — three gentlemen and one lady, two at each station. I expected more, and hope they will come next time. I have married one couple. I am sorry to be obliged to inform you that my health has not been good this winter. For three Sundays I was not able to preach at Eden Prairie. I have kept up the services at Waterville, with some assistance, with the exception of one Sunday. I have been able to do some visiting among my people, but not as much as usual. I am now improving; perhaps the opening of spring may benefit me. I find some encouraging signs in my mission, and pray God that he may yet grant me an abundant harvest.

Shakopee, etc.—Rev. E. P. Gray.¹

St. John Baptist's day was a happy day for this parish and for your missionary. Our little new church was consecrated by Bishop Whipple; Rev. Messrs. Knickerbacker, Risser, Spor, Olds, Batterson, and Lehman (of the Moravian Church) being present. The services commenced punctually at 10 A.M., with a well-filled church. The Holy Communion was celebrated for the first time since Easter; the congregation having in the mean time been obliged to occupy an unsightly room, subject to many annoyances.

The foundation of the new building was laid in the church and parsonage grounds last fall, when the Indian panic and lack of funds prevented further progress. During the winter, however, a large part of the lumber was drawn, and some preparation made for renewing work. On Easter Monday, the work of taking down the old building was commenced, and in three days the materials were transferred to the new site. The church consists of a nave twenty by forty, (ten feet longer than the old chapel,) a chancel eleven by twelve, a porch at the west end, and a vestry room on the south side of the chancel, opening into the nave. The windows, doors, and chancel opening are all square-headed, as being more conformable to a structure in wood, and economical. The windows are two feet by six, and filled with very good stained glass, at a cost of one hundred and forty dollars. The walls are back plastered between the studs and rafters, as a protection against the weather, and lined with

upright boards and battens up into the peak, stained and varnished. Over the chancel there is an opening in the form of a star, with a blind behind it, serving as a ventilator, which can be closed in cold weather. At the west end, over the porch, is a fine circular window, with the emblem of the Trinity in stained glass. The two chancel windows, of the same size as the nave windows, have the emblems of the two sacraments, the Dove and the Lamb, and the open Book and Cross, and the smoking censer, respectively. On the whole, the arrangement and effect of the little church were pronounced very satisfactory by the clergy present. It is hoped that they will have the recommendation of tending to impress lessons of truth and reverence, and love of the Church and her Lord, upon the minds of her children.

As a sad, and suggestive coincidence, the new church was used, on the very day of its consecration, for the burial of a child of one of the parishioners.

In the evening service was held, and a lad who is appointed midshipman of the Naval School at Newport, received the holy rite of confirmation.

Thus passed an eventful and important day for this parish. We have now a parsonage and church on the same grounds—a goodly foundation for future work. God has granted his blessing to our labors thus far, and we trust it will be continued, for the building up of a spiritual temple in the hearts of his people.

St. Peter—Rev. E. Livermore.

This section of country continues to feel the depressing influence of the late Indian disturbance. Until the people are relieved from their apprehensions, the population will diminish rather than increase. Many have left their farms, from a feeling of insecurity.

This unsettled state of society is unfavorable to the building of religious societies. Our congregations have been generally good, but composed of transient persons—to a considerable degree of soldiers. A large part of the population are European, whose habits and traditions prevent their assimilating with us. The growth of our church must therefore be slow.

St. Anthony, etc.—Rev. A. Spor.

Since my last report the Bishop of the diocese has visited this parish, and con-

firmed four persons. This was not a regular visitation; had it been so, by the blessing of God, a larger class would have been prepared.

Several of our best families, I am sorry to say, have left the town. Their loss, however, is partly made up by some others coming in. The church, on the whole, is gradually gaining strength.

Since the last report, the missionary, at the request of the Bishop, has officiated one Sunday evening in each month at Anoka. The Rev. Mr. Knickerbacker, of Minneapolis, has also officiated once a month at the same place; so that there has been a regular semi-monthly service maintained there for the past three months. The church on such occasions is usually well filled, and much interest is manifested in the Church and the services.

Winona—Rev. J. H. Waterbury.

I thank the Committee for appointing me their missionary for another year. I hope this may be the last, for this parish ought to be self-supporting. The people have done nobly this year, notwithstanding our church property was burnt, and we all suffered by the fire of last July. We have the most appropriate church edifice, and some say the best congregation in town. It is certain that on Sundays the pews are all occupied, and sometimes even the sittings are every one filled.

Douglas, etc.—Rev. T. Wilcoxon.

I have but little change to note since last January. I have been relieved of Stillwater, that place being now supplied the whole time by the Rev. Horace Hills, late of New-Jersey. Every fourth Sunday, which I formerly gave to Stillwater, I now give to Castle Rock and Lakeville, both in Dakota county, and about twenty miles from Hastings. There are three communicants of the Church at each of these places. They are both farming districts, and the attendance at present is quite encouraging.

The most promising station I now visit is Basswood Grove, in Washington county, about eight miles north of Hastings. This is also a farming community, made up chiefly of Church people from England, Ireland, and the Canadas. The majority in this settlement are attached to the Church. It has been a part of St. Paul's parish, Point Douglas, but lately a distinct

parish has been organized there. Two acres and a half of land, beautifully located have been purchased for a churchyard, and from five to six hundred dollars have been subscribed toward a church building. I have also received some aid, by writing to friends at the East; but still more is needed to complete the work, and I would that I could move the hearts of those who worship in comfortable churches to aid this devout and earnest congregation. Their only place for celebrating the services of the Church is a district school-house, often too small, and always inconvenient and uncomfortable. The people, considering their ability, have subscribed liberally, and are therefore well worthy to be aided from abroad; and this aid I trust they will receive.

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Rochester, etc.—Rev. Charles Woodward.

I am happy to be able to report at this time real progress in the erection of our "chapel." The corner-stone was laid on the sixth of last month, and the building is now inclosed, with the exception of doors and windows. It is a very neat, churchly edifice, of brick, twenty-seven by fifty feet, in Gothic style. We lack the means to finish it at present; but purpose putting in temporary seats and using it as it is, at least until cold weather. We have suffered so much inconvenience, for want of a proper place for our services, that it will be a great satisfaction to be able to use it in any condition. It has cost me a great deal of time and care and labor, to carry the work thus far, and yet there remains much to be done. Since my last report, I have received two adults and eight children into the Church by holy baptism.

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IOWA.

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Iowa City—Rev. F. M. Gray.

SINCE my last report, very little of much interest has transpired in the affairs of the parish, excepting the meeting of the convention. It was a novelty to many of our people, as it was the first time the convention had met here, and but few had ever attended elsewhere. Its presence excited much interest, both among our own people and others, and will doubtless be of much benefit to the Church.

Our Sunday-school is still increasing. We have now more than one hundred scholars, and new ones are coming in every Sunday.

The services are well attended, considering the hot weather, and are made more attractive by the addition of an excellent choir, organized some two weeks since.

The work of building up the Church seems very slow and difficult, and I become greatly discouraged at times, when I think of the lack of interest among our people, and the inveterate prejudice of others. If it were not for the few faithful ones who really value our services, I should scarcely have resolution sufficient to continue my labors. Still when I look back through the past year, I can see that a great deal has really been done, and that I have great reason to be encouraged and thankful. Within the year we have obtained a comfortable church, ten have been added to the Church by confirmation, and the attendance has increased, notwithstanding many removals. The Sunday-school has increased fourfold, and the weekly Bible class is well attended, and manifests great interests in its instruction. The growth of the Church will be slow, but in a population so large as this, must eventually result in the establishment of an important parish, if nothing should occur to interrupt the maintenance of our services.

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Waterloo, etc.—Rev. W. F. Lloyd.

In making this my first semi-annual report to the Board of Domestic Missions, I beg leave to say, that Divine service is regularly held in Waterloo each Sunday, morning and evening, and in Cedar Falls each Sunday afternoon. I also conduct the Sunday-school in Waterloo every Sunday, after morning service.

On Whitsunday the Rev. B. R. Gifford preached for me in both parishes, and I preached twice and administered Holy Communion in the vacant parish of St. George's, Worthington, Dubuque county. On Trinity Sunday, on my way home from the diocesan convention, I preached twice and administered the Holy Communion in Grace Church, Cedar Rapids.

Besides extra services in my own parishes, I have preached twice in Independence, for the Rev. H. Townsend, and several times in Worthington, a vacant parish, and once in Iowa City, at the close of the diocesan convention.

On May fifteenth, I accompanied the Bishop of the diocese to the parish of St. George's, Worthington, and took part in the services of the consecration of the new church; and on June twenty-seventh went to Janesville, Bremer county, to the funeral of the Rev. James Keeler, an aged presbyter of the Church, and formerly a missionary, both in the diocese of New York and in the diocese of Iowa.

I am very sorry that I cannot speak encouragingly of a portion of my field of labor. The parish of St. Luke's, Cedar Falls, is much diminished, and the few that remain are quite disheartened. Last fall many of our men went to the war, and in many instances their families left for the East, to visit, or remain there with their friends. We have not a single male communicant left in the parish, and the list is about to be reduced from fifteen to nine communicants by other removals; no less than six are about to leave for the East. One year ago the prospects of this parish were very encouraging; but, alas! a cruel and desolating war is in our beloved country, taking from us the strength of our population, breaking up families, and desolating homes. Husbands, brothers, and sons are hurried off to the battle-field, to defend the flag of our beloved country and preserve the freedom of our cherished institutions. It is a sad reflection that the interests of the Church should be so completely forgotten, and all her efforts to advance the blessed Redeemer's kingdom so entirely neutralized, as seems to be the case in Cedar Falls. May God of his infinite mercy revive his work in our midst, so that through the clouds and darkness which now seem to envelop us, rays of living light may soon be seen, and the unhappy condition of this parish be followed by an awakening to a sense of the great blessing offered to men through the ministrations of the Church of the living God.

But let me turn to a brighter prospect, to more cheering evidences of the grace of God in our midst. Your missionary has much to encourage him in St. Mark's parish, Waterloo. The little leaven, by God's mercy and blessing, is working here. We, too, have suffered losses by the war. Some of our communicants have gone forth to fight for their country, and quite a number of the young men from the congregation; but our congregation is large and increasing in strength. The services of our holy Church are loved and joined in by many

who a short time ago "cared for none of these things;" and the missionary's heart is cheered by some asking their "way to Zion, with their faces thitherward." A good work is, we humbly trust, going on in our midst. The pure and conservative character of our truly Apostolic Church is being better understood by those among whom our lot is cast, and men of thoughtful minds, surrounded as they are by sects whose name is legion, and by principles loose and unstable, are turning their eyes to the Church, as to a resting place, where they may find "every longing satisfied," and their souls blessed with full salvation through faith in Jesus Christ our Lord.

There is very great need of one, and plenty of work for two additional missionaries here with me. It is quite impossible for me to do what should be done, or to do more than I am doing at present. I have received earnest calls to come out to other places to preach "Christ and the Church," Macedonian calls which I cannot heed. The fields are white, but no laborers to gather. Are there no ministers in the East who are willing to deny themselves a little, in order to win souls to Christ and help to build up his Church? Earnest, self-denying men are needed—prayerful, energetic men—men who can take long rides, or, if need be, long walks, in order to perform their labors of love. Must this promising, this ripe field—the diocese of Iowa—languish, and suffer, and pine for lack of ministers, because there are none who will be willing to undergo a little hardship, a little self-denial of the good things of this life, that they may work for "Christ and his Church"?

May Almighty God, by his Holy Spirit, inspire some one or more to come into this harvest field, and be content to bear a little the burden and heat of the day that now is; for soon the night will come, when work for Christ can be done no more, and the golden opportunity which now presents itself will forever be past away.

Brethren in the Lord, in his dear name and for his sake, come and help us. Oh! you know not how much your help is needed here. Why remain idle in the vineyard, when there is so much work needing you, waiting for you? Brethren, come and help us. Your Master will not let you spend your labor for naught, nor your time in vain. He will pay you your wages if you will work for him.

Fairfield, etc. — Rev. J. Hochuly.

Fairfield is the most prosperous of my three parishes. There is a steady increase in the attendance at the services. The last visitation of our Bishop was the most auspicious of any he yet made. The growth of this parish is not fitful or spasmodic, but gradual, steady, and substantial. The Bishop spent two days with us this spring; several neighboring clergymen were also present and took part in the services. The Bishop stated that his visit on this occasion was the most satisfactory of all his visits. The increasing sympathy of the community with us was quite noticeable to him. He remarked that the responses and general devotion of the congregation were most gratifying and encouraging. Our Wednesday evening services are also reasonably well attended. The congregation is now making efforts to secure services three Sundays a month. This step onward is exceedingly desirable at the present time, and is fully warranted by the progress the parish is now making.

I regret exceedingly that I cannot report so favorably in regard to Keosauqua as at former times. Our national troubles have been permitted to act as a dividing element in our communion. Many of the communicants differ widely on the great question and subject of the day. The amity of feeling and social intercourse heretofore existing has been much disturbed; and some are not satisfied that I should know nothing among them but Christ and him crucified. They will not attend church, because I do not take sides with them in their ultraism and radicalism. It is, indeed, a sad circumstance, to find a community engaged in bitter criminations and recriminations. Never was there a time when there was so much need of cultivating the graces of the Gospel. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; but rejoiceth in the truth, beareth all things, hopeth all things, endureth all things."

The opinion forces itself upon my mind, that a temporary silence or cessation of services would be an advantage to the Church. Surely this spirit of infatuation will not always last. We have, indeed, great need of humbling ourselves before God, both on account of our national and individual sins, and implore his interposition in our behalf, that we may once again be made to be of one mind and of one heart. Yet I am thankful to say that there remains still some encouragement. The Sunday-school is doing very well; it numbers about sixty scholars, and the valuable library presented to them by friends of the parish in Baltimore, is doing good service, being eagerly read by both parents and children.

It is now seven months since I began to revive the church in Oskaloosa, and being able to give it only one Sunday in each month, a great deal cannot be expected under such circumstances; yet our services are well attended and the responses are good. We have now only five communicants; and to show the interest they take in the Church, I will mention some pecuniary statistics. When I engaged to serve them, they were unable to promise me any compensation, yet I did not hesitate on that account, but trusted in God for that. I told them I would begin the experiment with a term of six months. If, at the end of that time, they could give me any compensation, I would thankfully receive it. The parish is fifty miles from Fairfield, and thus involves considerable travelling expenses. I further remarked, that if they could neither compensate me for services, nor defray my travelling expenses, they should consider the account settled, and that I would be satisfied. At the end of six months they held a vestry meeting, at which time they paid me fifty dollars, paid their assessment of the Episcopal and Contingent fund, paid their assessment on the land-tax belonging to the diocese, paid twelve dollars hall rent, and had money left in the treasury. They also desired very much that I should give them two Sundays a month. These facts speak for themselves, and need no comment from me.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 23d to August 24th, 1863.

Massachusetts.			
<i>Medford</i> —"In memory of departed,"	\$10 00		
Rhode Island.			
<i>Providence</i> —Grace, for Rev. Dr. Breck's Mission,.....	\$100 00		
Redeemer,.....	9 99	109 99	
Connecticut.			
<i>Hamden</i> —Grace,.....	15 85		
<i>Hartford</i> —Christ,.....	53 52		
<i>Monroe</i> —St. Peter's,.....	5 00		
<i>New-Haven</i> —St. Thomas, S. S., †.....	35 00		
<i>New-London</i> —St. James',*.....			
<i>Oxford</i> —St. Peter's,.....	4 05		
<i>Stamford</i> —Christ,.....	53 51		
<i>Watertown</i> —Christ, add'l,.....	8 00	169 98	
New-York:			
<i>Cooperstown</i> —Christ,.....	49 00		
<i>East-Hampton</i> —St. Luke's,.....	13 42		
<i>Factoryville</i> —Trinity Chapel,.....	7 00		
<i>Fishkill</i> —Trinity,.....	12 00		
<i>Glenham</i> —St. John Baptist,.....	1 50		
<i>Hempstead</i> —St. George's,.....	16 00		
<i>Lansingburgh</i> —Trinity, John Holme, Esq.,.....	20 00		
<i>Morristown</i> —Christ,.....	11 00		
<i>New-York</i> —"E.," sp'l, \$100; M. L. S., \$2; Anon., \$1,.....	103 00		
<i>Philipstown</i> —St. Philip's in the Highlands,.....	25 08		
<i>Sag Harbor</i> —Christ,.....	5 13		
<i>Somers</i> —St. Luke's, for Minnesota, \$5; for Bp. Talbot's Mission, \$2,.....	7 00		
<i>Westchester</i> —St. Peter's,.....	53 00		
<i>White Plains</i> —Grace,.....	7 27	330 40	
Western New-York.			
<i>Albion</i> —Christ, for Minnesota,.....	7 32		
<i>Bath</i> —St. Thomas',.....	1 50		
<i>Branchport</i> —St. Luke's,.....	12 45		
<i>Brockport</i> —St. Luke's,.....	10 05		
<i>Buffalo</i> —Ascension,.....	4 85		
<i>Geneva</i> —Trinity, Ladies' Sewing Soc., \$25; "C," \$2,.....	27 00		
<i>Hammondsport</i> —St. James',.....	5 00		
<i>Harpersville</i> —St. Luke's,.....	5 53		
<i>Hornellsville</i> —Christ,.....	1 91		
<i>Le Roy</i> —St. Mark's,.....	50 00		
<i>Mount Morris</i> —St. John's,.....	7 35		
<i>New-Hartford</i> —St. Stephen's,.....	6 00		
<i>Paris Hill</i> —St. Paul's,.....	5 00		
<i>Penn Yan</i> —St. Mark's,.....	7 50		
<i>Redwood</i> —St. Peter's,.....	1 00		
<i>Theresa</i> —St. James',.....	1 25		
<i>Warsaw</i> —Trinity,.....	1 44		
<i>Weathersfield Springs</i> —St. Clement's,.....	4 26	150 41	
New-Jersey.			
<i>Elizabethport</i> —Grace,.....	3 00		
<i>Newark</i> —St. Philip's,.....	1 00	4 00	
Pennsylvania.			
<i>Birdsboro</i> —St. Michael's,.....	4 75		
<i>Danville</i> —Christ,.....	7 00		
<i>Douglassville</i> —St. Gabriel's, \$9; savings of little Lenny, now with God, \$2.25,.....	11 25		
<i>Germantown</i> —St. Luke's, a member,.....	\$100 00		
<i>Oak Grove</i> —Christ Chapel,.....	2 00	\$125 00	
Maryland.			
<i>Frederick</i> —All Saints', a friend of Missions, for the Miss. Assoc. for the West,.....	10 00		
<i>Hanford Co.</i> —St. Mary's,.....	10 00		
<i>Howard Co.</i> —Mt. Calvary, for Bishop Whipple's Miss.,.....	6 25		
<i>Montgomery Co.</i> —St. Bartholomew's,.....	5 00		
<i>Nanjemoj</i> —Durham Par., \$11.40; Mrs. Martha Massy, \$5; Rev. Robert Prout, \$30.94,.....	47 84	79 59	
Kentucky.			
<i>Georgetown</i>	13 00		
<i>Paris</i> —St. Peter's,.....	5 00	23 00	
Ohio.			
<i>Cincinnati</i> —St. James',.....	16 00		
<i>Hudson</i> —Christ,.....	5 00	21 00	
Michigan.			
<i>Brooklyn</i> —All Saints,.....	9 00		
<i>Cambridge</i> —St. Michael's,.....	3 00		
<i>Clifton</i> —Grace,.....	3 00		
<i>Marshall</i> —Trinity,.....	12 25	27 25	
Indiana.			
<i>New-Harmony</i> —St. Stephen's,.....	1 70		
<i>Plymouth</i> —St. Thomas',.....	4 25	5 95	
Illinois.			
<i>Carlinville</i> —St. Paul's,.....	4 25		
<i>Galena</i> —Grace, a lady, †,.....	2 50	6 75	
Wisconsin.			
<i>Butte des Mortes</i> ,.....	3 90		
<i>Oneida</i> —(Indians), Hobart Church,..	3 00	6 90	
Minnesota.			
<i>Fort Ridgely</i> —"Mite,".....	20 00		
<i>Little Falls</i> ,.....	3 00	23 00	
Iowa.			
<i>Cedar Falls</i> —St. Mark's,.....		2 75	
Nebraska.			
<i>Decatur</i> —Incarnation,.....	3 70		
<i>Omaha</i> —Trinity,.....	2 00	5 70	
California.			
<i>Benicia</i> —St. Paul's,.....		30 00	
Legacies.			
Last three payments of bequest of \$10 a year for five years, by Mrs. Cornelia T. Brown, late of Toledo, Ohio,.....			30 00
Total,.....			\$1,169 92
Amount previously acknowledged, errors in footing being corrected,.....			34,107 95
Total since October 1, 1862,.....			\$35,277 87

* \$100 credited in the August No. to *St. James', New-London, Ct.*, from a member, should have been \$1.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1863.

GREECE.

Letter from the Rev. Dr. Hill.

ATHENS, July 24th, 1863.

REV. AND DEAR BROTHER: I wrote to you last on the twentieth ult. To-day I had the gratification of receiving your very kind letter of the thirtieth ult., and I am exceedingly obliged to you for all you say with regard to my May letters.

I may mention here that an important benefit of a public nature, as regards the relations between our respective countries, has recently been obtained from our Government in Washington. I allude to the appointment of the Hon. E. Joy Morris, of Philadelphia, (at present United States Minister Plenipotentiary at Constantinople,) as Minister resident at Athens. This is the first representative we have had, and it was high time.

Mr. Morris has not yet received his credentials, as no doubt the Government at Washington is waiting to know with certainty that King George the First has actually arrived in his capital. Of this even we who are on the spot cannot be certain, until the king himself is seen walking in our streets, so many and so great are the intrigues set on foot to deter him from coming. The last and most infamous was the serious military conflict of the first, second, and third of July, in the very streets of the capital, of which you have heard by this time. It was, I trust, the last struggle of disappointed foreign diplomacy to overturn the hopes of this noble people, just as in 1830 similar intrigues, and from the same source, disappointed them of Leopold.

We are perfectly tranquil now; all the military, without exception, has been sent

away from the capital, and are now distributed in the provinces.

The recent proceedings in the Convocation of the province of Canterbury, which you have no doubt seen, in reference to the movement which originated in our General Convention last year, toward the intercommunion of our Church with the Eastern Church, have been published in our Greek papers, and I am happy to say this movement has been greeted with great delight on the part of the higher clergy and the enlightened laity. Many of our distinguished friends have been making anxious inquiries of me about this matter. They uniformly express their gratification and their wish that something practical may grow out of it. I shall, no doubt, have much to write to you on this interesting subject when our public affairs are settled. It is now said officially that the young king will leave Denmark on the seventh September, and will come *via* London and Paris.

Our vacation commenced on the tenth inst., but in consequence of the state of things arising from the serious affair of the first and third inst., we had no public examination. This was the case with all the public establishments and private schools. Indeed, the greater part of the population had already left Athens.

If it be God's will, we hope to resume our active labors on the first October, by which time, no doubt, the Government will be established upon a good foundation.

To all the members of the Committee, clerical and lay, be so good as to offer the cordial regards of Mrs. Hill and myself.

Yours sincerely,

P. S.—Speaking of the recent proceedings of the Convocation of the province of

Canterbury, I allude to the Report of the Session of the Upper House on the first July, which you will find in the *Guardian* (supplement) of the eighth inst. At this session, the Bishops of Oxford, Chichester, and Salisbury spoke on the subject above referred to, and the Archbishop of Canterbury was requested to direct the Lower House to appoint a committee to communicate with the committee appointed at the recent meeting of our Triennial Convention, as to inter-communion with the Eastern Churches of Greece and Russia, and to communicate the result to Convocation. The Lower House accordingly appointed the following distinguished clergymen on said committee: Archdeacon Bickersteth, Archdeacon Denison, Rev. Dr. Leighton, Rev. Lord A. Compton, Rev. Messrs. Fendall, Seymour, and Randolph; Chancellor Massingberd, and Sir George Prevost.

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AFRICA.
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Extract from Bp. Payne's Letter.

CAVALLA, July 7th, 1863.

OUR semi-annual examinations are just over. You will see some account of them in the *Messenger* which I will send also.

The members of the mission enjoy usual health. Our difficulties on the river continue. The Baboes persist in stopping the navigation of the Cavalla River; and all native and Liberian agents are withdrawn from the interior. All our teachers and catechists, however, are at their stations, though, as you perceive by Brownell's letter published in the *Messenger*, this is not accomplished without difficulty. There is a prospect that the way will be more effectually closed still, as the Nyamboes, through whose country Brownell passed, it is said, will probably unite with the Baboes. The Liberian authorities, however, declare that this state of things shall not continue. Our best comfort, however, is that we serve Him to whom "all power is given in heaven and on earth."

Praying always for you and the Church, that you may be enabled to engage more largely in publishing abroad the "glad tidings," Yours faithfully.

The following letter, addressed by Mr. Brownell to the Rev. Mr. Jones, is that which is referred to above in Bishop

Payne's communication. Mr. Brownell is a native teacher and catechist stationed at Bohlen. What he says relates to his efforts to make his way home by a circuitous route :

GITETABO, on the Cavalla River, }
June 16th, 1863. }

DEAR JONES: I am very thankful to write you some lines at Mr. Ashton's house safely. Oh! I can't express the troubles we had on the way coming. O dear Jones! there is so much water on the way, and we had to swim in the water. The bush boy who was coming with us was nearly drowned for not knowing how to swim; my wife also swallowed some water in swimming. O Jones! I learn so much by the so much trouble I had on the road while I was in fear of being caught; I was wet altogether from head to foot, and my sore foot was made worse. We slept at Gbike, and have come here this morning. There is no canoe here, so that I cannot go tomorrow, but I hope I will get off Thursday morning. On the whole, I think I am benefited by walking this wearisome and watery road. On my way coming I felt more love for the saving of souls perhaps than ever. While swimming over waters, I always was reminded of the work for which I was doing that; instead of being at Cavalla, and with friends, and in sitting in dry houses with dry clothes, I had to go in rain and wet, and falling down, and all others, for the preaching of the Gospel. The more we suffer for Christ the more we love him, and the more we will like to preach his Gospel at all times.

May God give me more of his grace, more and more love and delight in his service until death.

Give my love to all villagers; Mrs. Johnson, Miss Gillett, and all. Tell all that I am safe from the den of lions.

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Examination at Bohlen.

BOHLEN STATION, June 27th, 1863.

DEAR BISHOP: I did not know that some Webo boys were going down for Mr. Thornton until now, so I have written these lines in great haste. We are all well, both villagers and the school boys. We had examination last Thursday with the boys; Mr. and Mrs. Thornton, Mrs. Brownell, Mr. Morris, Stafford, and Mr.

Webb were all present to see the boys examined. Oh! it was very interesting for to see the Webo boys to read, cipher, and write. The examination lasted four hours. The boys were examined on Scripture history from the creation to the division of the kingdom of Israel, which they did know very well. John and Edward were examined in geography, philosophy, Testament, Smith's Arithmetic in division, Ray's intellectual arithmetic, and Grebo. The others in reading, ciphering in addition, writing, and Grebo. After these studies Mr. Thornton made a short address, and I also made a short address on "Ebenezer, hitherto hath the Lord helped us." Boys and all were very interested.

I had six men from town to see their children examined; they were very surprised to see what their children could do. They encouraged me, saying: "Brownell, (or Goba,) you will overcome at last;" that is, Christianity and civilization will conquer heathenism and ungodliness.

T. C. BROWNELL.

Mission Schools—West Africa.

The following is copied from the last number of the *Cavalla Messenger*, from which we copy also the report and account of school examinations which follow:

The work of teaching has ever been the great business of the Church of Christ. It is so at this moment. What heart does not rejoice at the thought that of the thousands of colleges, seminaries, and schools in Christian and heathen lands, by far the largest portion are under Christian teachers? Thus chiefly is the Christian Church nourished and perpetuated.

Let us bless God, then, that the Protestant Episcopal Mission in Western Africa is honored by bearing some humble part in this work of Christ. Let us beseech God that he will enlarge the charity of the Church, which sustains it, until its influence in this respect is increased a hundred-fold!

The following is a general statement of the work of Christian education in the Mission as exhibited by the examinations just over, and the latest reports:

	Teachers.	Scholars.
Monrovia,	Mr. White,	35
Bassa Cove,	Rev. T. J. Thomson,	30
Sinoe,	J. K. Wilcox,	25

	Teachers.	Scholars.
Fishtown,	Samuel Boyd,	5
Rocktown,	E. P. Messinger,	10
Hoffman Station,	A. Potter,	13
Parish School,	Miss E. Norris,	32
Orphan Asylum,	Miss H. More,	22
High School,	S. Ferguson,	32
Half Grahway,	John Farr,	8
Grahway,	James Bayard,	5
Cavalla boys,	Ed. Neufville,	16
" girls,	Miss Griswold,	35
Taboo,	W. Sparrow,	6
Gitetabo,	F. Allison,	6
Tebo,	F. Hoskins,	6
Bohlen,	T. C. Brownell,	6

Under regular instruction,	292
Under occasional instruction in night and Sunday-schools, about	200
Total,	492

Report of Ed. Neufville, Native Teacher at Cavalla.

Since my last report the scholars under my control have proved themselves very satisfactory, both in their reading and pronunciation. They seem to vie with one another as to who will be the foremost in their studies. This uniformity of zeal and warmth which the children display, makes the teacher to feel encouraged to instruct the young who have been placed under his charge. As to their religious and moral character, it gives me much pleasure to state that they are trying to walk as those who are under the influence of the Gospel, though I have sometimes spoken to some about their outward character which appeared a little out of decorum.

During the days of the week when I am at leisure, I go to town and tell those of the people whom I meet with about their condition in this world, how heedlessly and carelessly they appear to be, regardless of their souls' eternal welfare. I then pointed out to them Jesus Christ as their only Saviour, how he loves them, and would have them to be saved, and came down expressly for that purpose to die for their sake, that he might rescue them from that eternal death and misery into the glorious liberty of the sons of God. From what I have seen during these intercourses with the people, I come to the conclusion that they really believe the Gospel to be the very word of God, able to conduct us through life, and prepare

us to meet with the destiny which awaits us beyond the grave.

But to come out fully and more faithful on the Lord's side with all the world against them, to this they feel backward. And if we are prayerful and in earnest in declaring the simple truths of God's word, who can tell the results that the word of God will effect in their hearts? For the word of God is quick and powerful, yea, sharper than any two-edged sword, not only changing men's opinion, but producing a total alteration in their character, their principles, motives, and conduct. Let us then, as Christians individually, Christians collectively, implore the throne of grace, that God would outpour his Holy Spirit upon our benighted country, until every heathen temple shall become the shrine of the living God.

May God, who is infinite in mercy, bless us, and strengthen our hands for the furtherance of the blessed Redeemer's kingdom on earth, is the prayer of your most obedient servant.

Examination of Orphan Asylum, June 24th.

TEACHER, Miss Hannah Moore; beneficiaries, 17; day scholars, 6—total, 23.

A heavy rain, we are sorry to say, delayed our arrival at the Asylum until the examination was quite half through. The recitations, so far as we heard them, in general gave evidence of attention and some application on the part of teacher and scholars. Several compositions were read by the teacher, so very excellent, that they must at least have been carefully corrected by her. To the credit of the scholars, however, it should be said, they were carefully *copied*, and the sentiments were good. A very appropriate piece of poetry was appended to each one, which, it is to be presumed, must be attributed to the good taste of the teacher.

The Parish School.

Teacher, Miss E. Norris; scholars on list 32; present at examination, about 22.

The examination was held on the afternoon of Wednesday, June 24th. Miss Norris has been hindered by the leaking condition of the school house, an evil which we could hope the patrons of the school may ere long remedy.

The children present recited their lessons very well. Miss Norris desires to

be well encouraged by the members of St. Mark's Church, and others who may wish to have their little ones properly instructed.

Examination at Mount Vaughan.

This was held on Thursday, June 25th. A heavy rain in the morning postponed the time for commencing, and so far curtailed the examination. But it was long enough to manifest efficiency in the teacher, and some diligence on the part of the pupils.

Teacher, Mr. S. D. Ferguson.

There are connected with the Institution seven beneficiaries, and thirty-one day scholars. Together with the ordinary school books, the very useful little work on "money matters," introduced by Rev. Mr. Crummell, is used here.

And I add with pleasure, that the same method of making the pupils think and understand what is taught therein, introduced by that clergyman, is followed by his former pupil—the present teacher at Mount Vaughan.

With some highly creditable compositions and addresses, by the advanced scholars, the teacher had, in very good judgment, prepared two dialogues, on the use of "Tobacco" and "Rum Drinking," for the occasion. With some slight additions, we should be pleased to see these dialogues put in a permanent form for future use.

It was gratifying to observe the ground around Mount Vaughan in excellent order, and that much was under cultivation.

May God prosper the High School and its teacher.

Hoffman Station Examinations.

On Friday, June 26th, besides the Frey School, elsewhere referred to, the following schools were examined.

1. Hoffman Station; teacher, Alonzo Potter; scholars, beneficiaries, 9; day scholars, 4—total, 13.

2. Rocktown; teacher, E. J. Messenger; beneficiaries, 7; scholars, 3—total, 10.

3. Spring Hill; teacher, John Farr; beneficiaries, 6.

4. Grahway; teacher, J. Bayard; beneficiaries, 5.

5. Fishtown; teacher, Samuel Boyd; beneficiaries, 5. Whole total, 39.

The usual studies, grammar, geography arithmetic, reading, spelling, etc., were the

subjects of examination, except at Fish-town and Grabway, where the children are quite small, and have been but a few months in school. Compositions in Grebo, by scholars from Rocktown, were a new feature in the examinations; some dialogues, addresses, and hymns gave agreeable variety to the exercises. These continued until sundown, and yet the examination of the school at Spring Hill was but half finished.

It was gratifying, in the absence of the efficient superintendent of the Cape Palmas district, to find all the teachers present with their little but important charges, (though the day was rainy,) and affording evidence, in the examination, of care in training those committed by Jesus to their charge. May they have grace ever to be faithful!

The "Frey School," Hoffman Station.

This school, consisting of six beneficiaries and as many day scholars, little native girls, is taught by Mrs. Harris, widow of the late N. S. Harris. It is supported by funds placed at the disposal of Rev. J. Scys by parties in Philadelphia. The little girls were examined with others at Hoffman Station, on Friday, June 26th. Except the oldest, Mrs. Harris's daughter, who read in the Testament, the children, who are quite young, four to six years old, have not made much progress in books. But Mrs. Harris has given them much Scriptural instruction orally, and taught them many hymns, which they repeated almost too audibly and plainly at the examination. On the whole, the school is well worthy of the patronage bestowed upon it.

CHINA.

Extract from Bishop Boone's Letter.

SHANGHAI, June 3d, 1863.

MY DEAR BROTHER: By God's blessing, we have been brought in safety to our home again. Mrs. Boone has been quite restored to health, and our hearts are overflowing with thankfulness. We found things at Shanghai, on our return, very much as we had left them.

The public papers have made you acquainted with the state of affairs in Japan.

We are expecting both Mr. Williams and Miss Conover here soon. They must leave Japan if war breaks out. It will be very sad for Miss Conover, as I do not think she will be able to continue here for any length of time, the climate is so much against her.

Postscript, June 4th.—A vessel has just arrived, and the news she brings makes it possible there may be no war in Japan. God grant it may be so; for I fear if the Japanese go to war they will be very obstinate, and close the country for a long time.

MISCELLANEOUS.

Japan.

Is there any thing doing in Japan? Not much. The jealous action of the authorities interferes. We must be prepared, therefore, for political convulsions in that country, until the way be made plain for the teaching of the Lord's word to the millions of that benighted land. Meanwhile, what is being attempted in the way of preparatory labor will be found embodied in the following communication from one of the American missionaries in that island, Dr. Hepburn:

"I have contracted for putting up the building of which I spoke in my last, to serve either as a dispensary, school room, or chapel, as circumstances may require.

"The building is to be twenty three feet front by thirty two feet deep. I have been compelled, by recent events, to erect this building earlier than I intended. The reason is one of some interest. I received a communication from our consul some time ago, stating that he had been requested by the Governor of Yokuhama to inquire of me whether I would be willing to teach a class of Japanese in geometry and chemistry. I replied that I was quite willing to teach them any thing I knew, provided they would promise to remain long enough with me to learn. This was some two months ago, and I supposed that it would not result in any thing, judging from former experiences; but, lo! about two weeks ago, a grand deputation of Japanese officials, with nine young men as pupils, waited on me, agreeing to my stipulation, and taking me at my word. I was greatly

taken aback, and my heart failed me, but I could not retract, and felt that nothing remained to me but to accept the office and do my best, hoping that the Lord's hand was in it. If you knew how hard it is to drill these hard and rigid Japanese mouths into emitting correct English sounds, you would feel more sympathy for my shrinking from the labor. I had tried it before, and knew what it was. Then I felt that it was changing, to a certain degree, the whole plan of my work. Still I must not decline.

“But I was much surprised when I began to teach them. I told them that to learn geometry they must first learn to read English, and must learn to cipher with figures, and not with the abacus, which is the Japanese way of ciphering. They agreed to every thing I said, saying, that is very true; so I spent the first morning in teaching them the letters, and to make figures and count to a hundred. All went on very nicely until we were nearly through the allotted time for study, when I showed them how we add numbers together, and asked them if they could do it. One, the youngest, took the pencil, and performed it very quickly and correctly. I tried them in multiplication: that he did just as easily; then in short and long division: that was also familiar. So I began to inquire about their proficiency, and found that they had thoroughly mastered algebra, including quadratic equations, and had studied geometry and plain and spherical trigonometry, with which they seemed quite familiar. I told them that I could not teach them any further in mathematics than they knew. Indeed, there are few of our college graduates who could beat them in this branch. I concluded to confine myself, for a while, to the English language, and give them English text books to read. They are very studious and earnest, and are making rapid progress. You may perhaps wonder, as I did, how they got such a knowledge of mathematics. It has been entirely through Dutch books, and a Japanese teacher at Yeddo. They are a wonderful people: such a craving for knowledge and foreign science is seldom seen in like circumstances. The Dutch have been of much use to them, and will doubtless be found to have done a great work of preparation in this land for the Gospel. To be able to say a few Dutch words is an accomplishment which every one strives after. Some have Dutch letters on their rough boards. The most common Dutch word I hear is

‘drunken.’ This is a great deal better than to hear dreadful oaths in English, which is not seldom heard now in the streets. Oaths are the first English words which these heathen seem to learn. I have heard Malays, Chinese, and Japanese, all swearing in English; indeed, they have no oaths in their own language.

“I have heard lately, through Japanese authority, that the old custom of excluding Christianity, in books translated into the Japanese from foreign languages, has been modified. Every thing alluding to Christ Jesus was carefully left out, heretofore, in such translations, but henceforth it may be also published without restriction. This is a great and important step, and shows how gradually and truly the Lord is working and preparing the way.

“I have lately made a translation of a little Chinese tract written by Dr. M'Cartee, called: ‘An Easy Introduction to Christian Doctrine.’ I intend, if possible, to have it published here in blocks.”

Madagascar.

The recent events have taken the public so much by surprise, that it is still impossible to form a definite conclusion as to the causes or probable results. Such favorable representations had been made of King Radama, that when the telegraph conveyed intelligence of his death by violence, it was generally felt that the cause of missions had suffered grievously, and it was feared that the party in power during the persecuting reign of the late queen, had, by treachery and murder, again obtained possession of the government. The letters, however, from Mr. Ellis, Dr. Davidson, and others have dissipated such fears. The king, driven to the verge of madness by superstition and profligacy, appears to have been sacrificed because of his attempt to override all law and justice by projecting civil war; and the new constitution guarantees full toleration upon a firmer basis than before. We must wait further explanations, before being able to reconcile the earlier and later accounts of the king's character, which are so conflicting. We give a few extracts from the important letters which have been published.

Dr. Davidson, court physician to the king, says:

“The late king appears to have given himself up to habits of intoxication ever since his coronation in September last, and latterly acted more like a drunken madman

than the ruler of a kingdom. He and his courtiers were time-servers upon policy, siding with the pagan inhabitants at one time, with the French Roman Catholics at another, and with the Protestant missionaries at another; and hoped, by exciting the jealousies and self-interests of the different classes, to monopolize all power in his own hands and that of his favorites. Justice was sold to the highest bidder, and matters gradually proceeded from bad to worse. At last the peculiar sickness to which reference has been already made, broke out in March last. News of this disease was (says Dr. Davidson) carried to the king, who, not having much business to occupy his mind, was ready to listen to all such things. The sick people were named Ramanenja, and ran about out of doors, dancing, shaking their heads from side to side, generally carrying over their shoulders branches of green sugar-canes and other trees, and followed by friends singing and beating on drums. They pretended to have intercourse with Ranavalona, the late queen, the first Radama, and his predecessor, Andriampo-Mairana. These stories much excited Radama, who at bottom, like most weak men, was superstitious. At last this so-called disease got to the capital, and we saw on every side women running about frantically, with odd gestures, followed, as elsewhere, by singing, dancing, and playing. These Ramanenja disliked pigs and hats above all things, and insisted on every one who met them uncovering as they passed. They came with their messages from spirit-land to the king; these messages were to denounce his support of Christianity, and telling him that his ancestors were offended at his conduct in this respect. He ordered all his subjects to uncover if they met in the streets any Ramanenja, and would have exacted the same from the English had it not been that they positively refused to do so. Whether these foolish exhibitions were secretly encouraged by the menamaso, for their own ends, I do not know for certain; but it was clear they did not discourage them, nor dissuade the king from noticing them. Many say they were got up and kept agoing by these men; that they prompted their messages, and artfully contrived to influence the king's mind, by working upon his superstitions. One of the king's children became unwell from a fever. The king, believing it to be the new disease, made him dance, and ordered some of his

officers to follow him with music. The fact that the English refused to obey this absurd law in regard to lifting of hats, was no doubt urged against them, to their prejudice and that of Christianity. He evidently began to think the Christians disloyal. His second wife—the one who was really regarded as his rightful one—had been long attached to Christianity, and began to associate herself with the Christians. He demanded of her to give up praying, said he had no enemies but the Christians, and even struck her because she had dared to say she loved Christ Jesus above Radama. For the same offence he also, and on the same day, struck Rainiketaka, [one of the menamaso.] Mary, for such is the name of his second wife, remained firm, and replied: 'I was once a poor slave girl, and carried firewood. I would rather become a slave again—nay, I would rather die than give up praying. I wish to live with God after my body is dead.' This affair between him and his favorite, Mary, soon got abroad, every one interpreting it as he liked. A proclamation was made, forbidding Christians breaking the heathen laws, entering into heathen places of worship, or mocking their gods and other things regarded by them as sacred, and forbidding the heathen from insulting the Christians, and commanding all to lift their hats to the Ramanenja, and allowing these last-named to take their sugar-canes and other trees without payment. This law preceded in its enactment the scene between Mary and Radama above alluded to. Through the advice of Mary, this last and most iniquitous part, sanctioning the plunder of sugar-canes and other trees and property, was rescinded; and while they were allowed to take by force these things, they had to pay at the rate of one halfpenny for every sugar-cane, and a fixed sum for other articles specified. The Christians felt indignant at having to pay such homage to these heathens by lifting their hats in the street. Many refused to go out of doors. The penalty for refusing to uncover was thirty dollars, or six pounds; and it was also said in the law: 'If any one refuse so to lift his hat, after having been asked, and the friends of the sick man kill him, he shall be adjudged worthy of death, and no complaint can be received against those who so killed him.' It was clearly enough legalizing murder. Some of the nobles, speaking to me, said: 'In the time of the late queen, no one was permitted to uncover except

in her presence; now we must uncover before every fool we meet.' These strange laws were passed about a fortnight before his death, and after a few days a still more absurd and wicked law came out, authorizing every man who had a quarrel with another man, or one tribe who had a dispute with another tribe, to settle by means of private war, with guns, spears, swords, or stones, and refusing either to hinder or to punish them. Were a thousand men to fight on either side to settle any dispute, he would not interfere. This was the ultimatum of his policy—to set party against party. He no doubt thought that the various parties, Christian and heathen, the various interests of noble, common, and slave, and the various tribes, would thus so weaken one another as not to endanger himself. The heathen part of the people and the menamaso thought that such a law would enable them to clear off the English and the native Christians without let or hindrance."

After describing the visit of the nobles to induce the king to withdraw his arbitrary edict, Mr. Ellis gives an account of the revolution and new constitution:

"In the course of the discussion with the nobles, the king had said he alone was sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the opposers of his will. This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning, within the palace. The queen, who alone was with him, used every effort, to the last moment of his life, to save him, but in vain. His advisers, the menamaso, were afterward put to death.

"In the course of the forenoon, four of the chief nobles went to the queen with a written paper, which they handed to her, as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that if she consented to govern according to these conditions, they were willing that she should be the sovereign of the country, but that if she objected or declined, they must seek another ruler. The queen, after reading the document, and listening to it, and receiving explanations on one or two points, expressed her full and entire consent to govern according to the plan therein set forth. The nobles then said: 'We also bind ourselves to this agreement; if we break it, we will be guilty of treason; and if you

break it, we shall do as we have done now.' The prime-minister then signed the document on behalf of the nobles and heads of the people, and the queen signed it also. The chiefs of the nobles remained in the palace, and, between one and two o'clock, the firing of cannon announced the commencement of a new reign.

"Between three and four o'clock a party of officers came with a copy of this document, which they read to us. I can only state two or three of its chief items:

"The word of the sovereign alone is not to be law, but the nobles and heads of the people, with the sovereign, are to make the laws.'

"Perfect liberty and protection are guaranteed to all foreigners who are obedient to the laws of the country.'

"Friendly relations are to be maintained with all other nations.'

"Duties are to be levied, but commerce and civilization are to be encouraged.'

"Protection and liberty to worship, teach, and promote the extension of Christianity are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.'

"Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.'

"No person is to be put to death for any offence, by the word of the sovereign alone; and no one is to be sentenced to death till twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death.'

"An hour afterward we were sent for to the palace, that we might tender our salutations to the new sovereign, who assured us of her friendship for the English, her good-will to ourselves, and her desire to encourage our work. I cannot add more now. We are all well."

In a letter, written next day, and erroneously dated in the *Times*, June 17, instead of May 17, Mr. Ellis says that all is going on well. The mistake in the date gave to this postscript much more apparent weight than it was entitled to.

The Rev. Mr. Ellis in a letter written before the recent troubles says: "I have to report the continued extension of the Gospel, and the steady increase of the number of those who come forward monthly and weekly to take upon themselves the name of Christ, having given satisfactory, and, in some instances, deeply affecting evidence of having received the truth in the love of

it. Thirty were received into the Church at one of our places of worship last Sunday, and nineteen on the previous Sunday; and these were all deemed suitable to be welcomed to Christian fellowship. The Christians in the capital are originating and applying new organizations of usefulness, and the Gospel is spreading rapidly and effectively its moral and elevating influences among the villages far and near. We are overwhelmed with the claims upon our attention and efforts, and would urge most forcibly the sending out, if possible, of two additional preachers next good season.

The king is certainly earnest and sincere in affording unrestricted liberty to his people to become Christians, if they wish to do so, and also in encouraging those who declare their belief in the Bible, to induce others to follow their example. As an instance of his conduct in these matters, I may state that, a short time since, a chief unfavorable to Christianity published in the market of Itasy—the village on the margin of the extensive lake of the same name, the most beautiful lake in Imerina—a kabar, or message in the king's name, that there was to be no more praying or preaching. The heathen exulted; the Christians were alarmed, but sent a messenger with a letter to the king and to their friends. The king sent orders the same day to have the chief sent up to the capital for trial, for the unauthorized use he had made of the king's name, and the messenger returned loaded with the Scriptures and other Christian books, which he exposed to public view through the villages on his way to Itasy.

India.

PASTORAL TRAINING IN TINNEVELLY.

BY REV. DR. CALDWELL.

Last week the annual examination of the catechists and schoolmasters connected with the Society for the Propagation of the Gospel in Tinnevely, took place at Edeyenkoody. As the system of instruction and examination which is pursued in this mission has been well thought of, and is regarded by some as worthy of more general adoption, we shall mention some particulars about it here. In almost every Mission in Southern India, the native teachers are assembled, periodically, in some stations once a week, for systematic

instruction by the missionary under whom they are placed. The adoption of this plan has arisen in part from the paucity of commentaries on the Scriptures and standard text-books in the vernacular languages, but is chiefly owing to the circumstance that native teachers of the ordinary type are found to deteriorate rapidly both in knowledge and efficiency when left much to themselves. The most valuable, mental, moral, and religious training, which a native teacher can receive, is that which consists in his being frequently brought in contact with an European Christian mind. In general each Indian missionary instructs his native teachers according to the best of his own judgment; but in the Missions of the Society for the Propagation of the Gospel in Tinnevely and Tanjore, a course of instruction is agreed upon, annually, by all the missionaries in common, and the native teachers connected with all the missionary districts are assembled together, annually, for a public examination in the various parts of the course.

It is believed that, in this way, two important ends are secured: the instruction imparted by the missionaries becomes more systematic and thorough, and the native teachers, especially those of them who have passed the period of youth, are induced by the prospect of a public examination, in which their places will be determined by their merits, to keep up their acquaintance with such books as they have read, and to take a practical interest in new subjects of study.

It was a very interesting sight to witness a hundred and ten native teachers, belonging to six missionary districts, assembled together in Edeyenkoody for the annual examination. All of them are engaged either as teachers of Christian schools, or virtually as pastors of congregations, or in both capacities, or as itinerant preachers of Christianity to heathens; all combine work and study; and it is from amongst them that an ordained ministry is being raised up. They were examined by the six missionaries who were present, assisted by two native ministers, (other two were unavoidably absent,) who had formerly been amongst the examined, but who now took their place amongst the examiners. The examination lasted for three days, and was kept up for nearly twelve hours a day. It was conducted wholly in Tamil. The greater number of the questions and answers were oral, and the value of every answer, whether

oral or written, was determined by marks, in accordance with a prearranged plan.

The native teachers were divided into two classes—a more advanced class and a less. The more advanced class were examined in the prophecies of Isaiah from the forty-second to the fifty-third chapter, inclusive, with special reference to the prophecies relating to the person and work of the Messiah. No question was put which required an acquaintance with the language of the original on the part of those who were examined, but within that limit the questions that were proposed, and which numbered at least two hundred, were as searching as the examiners were able to put.

The lower class were examined minutely in the Sermon on the Mount. All the native teachers, without distinction of class, were examined in Church History—to the end of the persecutions—to enable them to realize the similarity of their position in some respects, and its great dissimilarity in others, to the position of the converts from heathenism in the first ages of the Church. They were examined also in the contents of the "Arunáchala Purána," a popular collection of Hindu legends, to ascertain whether they had studied and understood the religious system which they were called upon to oppose.

At the close of the oral examination, a few questions, to which written answers were required, were put to the more advanced class, and it will be seen that though those questions were few, they were varied and searching. 1. Expound the passage: "He shall see of the travail of his soul, and shall be satisfied." 2. Explain 1 Cor. 3: 12-15: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, etc." 3. "What considerations, irrespective of prophetic promises, are fitted to console and encourage us when at any time we are tempted to despond on account of the slow progress of Christianity and true Christian piety in this country?" 4. "What are the best means of improvement in the composition and delivery of sermons?" 5. "What arguments would you make use of with a Vedantist who should deny the objective reality of the world, and of every thing perceived by our senses, and maintain that every thing that is supposed to exist, except soul, is an illusion?" To put questions such as these with the expectation of having them satisfactorily answered on the spot, and

without reference to books, implies the existence of a larger amount of theological and general knowledge, and more power, both of thinking and expressing the thoughts, than most persons would expect to meet with in Hindu catechists unacquainted with English. Notwithstanding this, the questions were very satisfactorily answered, with the exception of the last. Indeed, it was the opinion of those of the examiners who had had the best means of forming a comparative estimate, that not one out of fifty candidates for orders in England could have passed the ordeal better. What Hindus generally want is strength of character; it is evident that when carefully instructed, they are not deficient in the power of acquiring knowledge.

Perhaps the most important, and certainly the most interesting, part of the examination was that which was intended to test the progress of the native teachers in extemporaneous preaching. Sermonizing has been systematically taught for several years, and progress in it tested at the annual examination. Twenty-eight of the most advanced and promising native teachers preached brief sermons in succession from one and the same text. The test was a very severe one—eight minutes to prepare, and eight minutes to preach; and arrangements were made that no person should know what the text was prior to the commencement of the eight minutes allowed him for preparation. The missionaries and the rest of the native teachers present formed the congregation, and the merits of each sermon, considered as a popular, extemporaneous discourse, were determined by marks. This is the fifth year in which sermonizing has been included in the examination, and an improvement has been apparent every year. A marked improvement was observed in the sermons delivered on this occasion. The text was 2 Cor. 5: 14, "The love of Christ constraineth us," a text which could scarcely fail to draw out some manifestations of Christian devoutness and earnestness, if any such existed; and it was peculiarly gratifying to observe that there was as much improvement apparent, generally speaking, in the earnestness and edifying character of the sermons, as in their style and delivery.

The fourth day of the meeting was devoted to the business of the Local Committee, when the missionaries present, after divine service and sermon and the com-

munion, assembled together to review the results of the examination, record their opinion respecting remaining deficiencies, and draw out a plan of study for another year.

If it is admitted, as it must be, that it is to a native ministry that we must look for the eventual Christianization of India, the teaching and training of native evangelists should be regarded as one of the most important duties devolving upon European missionaries. It must be interesting, therefore, to see that the missionaries in Tinnevely show themselves to be in earnest in their endeavors to discharge this duty. Possibly, also, some of our friends at home, who are engaged or interested in clerical education, might profitably take a hint from some of the proceedings now described.

TINNEVELLY, *May 9th*, 1863.

Africa.

WAR AT CAPE COAST.

The tidings which reached us last month of the intentions of the king of Ashantee to make a descent upon the countries under British protection, are verified by the advices by the present mail. The king of Ashantee had invaded the protected countries on the Gold Coast, in consequence of the refusal of the English government to deliver up to the officers of the king of Ashantee a fugitive native chief, who is accused of stealing rock gold, and who, in order to escape losing his head, fled into the British territory for protection.

Owing to the inefficiency and timidity of the scouts of the Fantees, but little intelligence was obtained, and that consisted of a varied character; but it would appear that three large bodies of Ashantees are in the Protectorate, threatening the countries of Wassau, Assin, and Akin. The last accounts stated that several skirmishes had taken place, and some Ashantee heads had been brought to Cape Coast and Accra.

On the morning of the 15th of April, a body of regular troops, supported by volunteers, were to have marched in aid of the main body of the Fantees encamped some distance in the interior. Commodore Wilmot and the officers and men of the Rattlesnake had entrenched and garrisoned Cape Coast and the environs, and assistance had been demanded by Governor Pine from Gambia and Sierra Leone, in consequence of which nearly two hundred men had been dispatched at once from these stations to the Gold Coast. It is calculated that we shall have about seven hundred and fifty regular troops, and upward of three hundred and fifty volunteers, all armed with Enfield rifles, in addition to the large native force.

Her Majesty's ships Rattlesnake, Ranger, Medina, and Just were lying off Cape Coast Castle, while the Wrangler was at Sierra Leone, shipping troops for Cape Coast.

CONSUL-GENERAL FOR LIBERIA.

We gather from the *Colonization Herald* that President Lincoln has appointed a Commissioner and Consul-General to Liberia.

The *Herald* says: "Hon. John J. Henry, the newly appointed Commissioner and Consul-General from the United States to the Republic of Liberia, is an intelligent and popular man of about forty years of age, who has for some time resided near Delaware city, Delaware.

"Mr. Henry, we are informed, is justly alive to the promotion of American interests in Western Africa, and to the beneficent enterprise which has founded and built an English speaking nation on this continent, to be the chosen and happy home, first of restored exiles, and then of Christianized natives. Though very tardy to acknowledge its independence, our government is the first to commission a diplomatic representative to Liberia."

INTELLIGENCE.

THE BOARD OF MISSIONS will meet in Grace Church, Providence, R. I., on Wednesday, the seventh day of October next, at five o'clock P.M.

THE ANNUAL SERMON before the Board will be preached by the Rev. M. A. De Wolfe Howe, D.D., Rector of St. Luke's Church, Philadelphia.

ACKNOWLEDGMENTS.

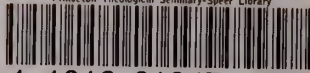
The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 15th to August 15th, 1863.

Vermont.		<i>Rochester</i> —Grace,.....	\$42 27
<i>Burlington</i> —St. Paul's,.....	\$44 75	Christ,.....	19 50
Massachusetts.		<i>Rome</i> —Zion,.....	12 73
<i>Salem</i> —St. Peter's,.....	25 00	<i>Seneca Falls</i> —Trinity, \$5; S. S. class, \$3,.....	10 00
Connecticut.		<i>Sherburne</i> —Christ,.....	2 00
<i>Bridgeport</i> —Christ S. S., for Af.,.....	\$126 82	<i>Skaneateles</i> —St. James',.....	8 00
<i>Hamden</i> —Grace,.....	15 00	<i>Syracuse</i> —St. Paul's, for Af.,.....	33 03
<i>New-Haven</i> —St. Thomas', $\frac{1}{2}$,.....	35 00	<i>Utica</i> —Trinity,.....	12 40
St. Paul's, $\frac{1}{2}$,.....	50 00	St. George,.....	5 05
New-York.		Grace,.....	32 76
<i>Fishkill</i> —Trinity,.....	8 00	<i>Waterloo</i> —St. Paul's,.....	12 93
<i>New-York</i> —Intercession,.....	44 64	<i>Watertown</i> —Trinity,.....	15 45
<i>Nyack</i> —Grace,.....	5 00	<i>W-stmoreland</i> —Gethsemane,.....	2 30
<i>Oramel</i> —L. H. Brooks, per Am. Ch. Miss. Soc.,.....	5 00	<i>Whitestown</i> —St. John's,.....	3 58
<i>Rhinebeck</i> —Messiah, for Bp Payne, Saugerties—Trinity, \$42; Rev. J. J. Robertson's annual sub. to Af., \$25,	25 00		
<i>White Plains</i> —Grace S. S., for T. S. Rumney scholarship, Af.,.....	67 00		
	25 00		
	179 64		
Western New-York.		New-Jersey.	
<i>Addison</i> —Releemer,.....	2 60	<i>Atlantic City</i> —Rev. J. G. Auer, for Cape Palmas Mission,.....	20 84
<i>Auburn</i> —St. Peter's,.....	20 00	<i>Mount Holly</i> —St. Andrew's Ch. Miss. Society,.....	1 00
<i>Bath</i> —St. Thomas',.....	12 62	<i>New-Brunswick</i> —Children's Hoffman Society, for Af.,.....	2 00
<i>Batavia</i> —St. James',.....	15 80		23 84
<i>Binghamton</i> —Christ,.....	13 50	Pennsylvania.	
<i>Bradford</i> —St. Andrew's,.....	3 00	<i>Brownsville</i> —Christ S. S., $\frac{1}{2}$,.....	13 00
<i>Buffalo</i> —St. Paul's,.....	37 00	<i>Morgantown</i> —St. Thomas', for Af.,.....	2 50
Trinity, for Af.,.....	102 00	<i>Pegua</i> —St. John's,.....	100 00
Grace,.....	5 00	<i>Philadelphia</i> —St. Matthew's, per Am. Ch. Miss. Soc.,.....	15 00
<i>Canandigua</i> —St. John's,.....	26 94	Mediator, S. S. and Bible-classes, for Af.,.....	31 85
<i>Catharine</i> —St. John's,.....	5 05	<i>Pittsburgh</i> —St. Andrew's S. S., for ed. in China,.....	25 00
<i>Cazenovia</i> —St. Peter's,.....	5 50		187 35
<i>Chittenango</i> —St. Paul's,.....	2 00	Maryland.	
<i>Clinton</i> —St. James',.....	2 51	<i>Washington Co.</i> —St. Mark's,.....	7 00
<i>Clyde</i> —St. John's,.....	2 55	Kentucky.	
<i>Elmira</i> —Trinity,.....	8 60	<i>Jefferson Co.</i> —St. Matthew's,.....	20 05
<i>Fullon</i> —Zion,.....	3 02	Ohio.	
<i>Geneva</i> —St. Michael's,.....	7 00	<i>Norwalk</i> —St. Paul's,.....	9 00
St. Peter's Chapel,.....	7 00	<i>Toledo</i> —Estate of late Mrs. Cornelia T. Brown,.....	30 00
Trinity, \$69.91; M. H. Hoffman, for Af., \$5,.....	74 91		89 00
<i>Hamilton</i> —St. Thomas', for Af.,.....	2 48	Illinois.	
<i>Harpersville</i> —St. Luke's,.....	5 43	<i>Farmington</i> —Mrs. M. M. Bell,.....	3 00
<i>Ithaca</i> —St. John's,.....	174 44	<i>Gulena</i> —A Lady, $\frac{1}{2}$,.....	2 50
<i>Jordan</i> —Christ,.....	3 06		5 50
<i>Lyons</i> —Grace,.....	15 00	Michigan.	
<i>Lockport</i> —Grace,.....	12 88	<i>Tecumseh</i> —St. Peter's,.....	8 00
<i>Maxlius</i> —Christ,.....	5 55	Wisconsin.	
<i>Mount Upton</i> —Grace,.....	2 15	<i>Madison</i> —Grace S. S.,.....	20 00
<i>New-Berlin</i> —St. Andrew's,.....	10 00	<i>Milwaukee</i> —St. Paul's,.....	23 57
<i>New-Hartford</i> —St. Stephen's,.....	4 50		45 57
<i>Niagara Falls</i> —St. Peter's,.....	7 00	Miscellaneous.	
<i>Norwich</i> —Emmanuel,.....	6 55	<i>England</i> —Addleborough—Rev. Mr. Quirk,.....	2 80
<i>Onondaga</i> —Charles D. Easton,.....	5 00		
<i>Oriskany</i> —St. Peter's,.....	4 00		
<i>Oswego</i> —Christ,.....	23 00		
Evangelist,.....	20 00		
<i>Oxford</i> —St. Paul's,.....	71 00		
<i>Palmira</i> —Zion,.....	18 65		
<i>Penn Yan</i> —St. Mark's,.....	8 70		
<i>Pittsford</i> —Christ,.....	17 30		
		Total,.....	\$1,790 66
		Amount previously acknowledged,	47,782 75
			\$49,573 41

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